1: Holmberg--57 (1941-42) 1950 Siriono
116, 578, 609, 835

"Potential husbands and wives to some extent share the patterns of freedom that exist between husband and wife. This is especially true as regards the relations between a man and his wife's sister or a woman and her husband's brother. But as the nearness of relationship between potential spouses decreases, the patterns of freedom in their public relations also decrease. The principal reason for this seems to be the jealousies that arise out of too frequent sexual intercourse between distantly related potential spouses, which sometimes result in fights and quarrels. On the whole, however, the relationships between potential spouses are patterned along the lines of those actually existing between husband and wife."

1: Holmberg--57 [3] (1941-42) 1950 Siriono
116, 593, 835

"A certain reserve can also be noted in the relationships between siblings of the opposite sex; this never reaches the point of avoidance, however. Brothers and sisters are allowed to speak freely to one another—and otherwise maintain cordial relations—but a taboo on sexual behavior between them is instilled in early childhood. The sexual taboos between brother and sister are generalized to include all relatives classed as siblings by the kinship system."

1: Holmberg--57-58 (1941-42) 1950 Siriono
116, 114, 608, 835

"Artificial ties of kinship such as blood brotherhood and ceremonial parenthood are absent. In this connection, the Franciscan priest, Anselm Schermair (1934, p. 520), has implied that the Siriono possess a form of godparenthood. He states that the term yánde is applied to people who stand in the relationship of godparent to one's [58] child. Actually this is not the case. As we have already pointed out, the term yánde is used to designate a potential spouse. What confused the padre and led him to mistake a potential spouse for a godparent is doubtless the following fact. In the ceremonies following childbirth, potential spouses of the mother—those who have had sex relations with her—are frequently decorated with feathers and undergo the rites of couvade like the parents themselves. This is logical enough in view of the fact that the Siriono recognize a very close relationship between parent and child and that one of the woman's potential husbands may, after all, have been responsible for the pregnancy. Moreover, if anything should happen to the parents of the child, those relatives who stand in a yánde relationship, i.e., those relatives who are potential spouses of the parents, are responsible for its upbringing and its care. In view of the circumstances, namely, that people of the opposite sex who stand in the yánde relationship have sex relations with one another, they can hardly be regarded as godparents in the usual sense of the term."

2: Holmberg--185 (1941-42) 1946 Siriono
116, 835

"Generally speaking, great freedom is allowed in matters of sex. A man is permitted to have intercourse not only with his own wife or wives but also with her (their) sisters, real and classificatory. Conversely, a woman is allowed to have intercourse not only with her husband but also with his brothers, real and classificatory and with the husbands and potential husbands of her own and classificatory sisters. Thus apart from one's real spouse, there may be as many as eight or ten potential spouses with whom one may have sex relations."

2: Holmberg--188 (1941-42) 1946 Siriono
116, 601, 835

"In all sexual relations, basic incest taboos must be strictly observed. That is to say, it is strictly forbidden to have sexual intercourse with any member of one's nuclear family, except one's spouse. Among the Siriono these incest taboos are generalized to include non-family members who are designated by the same kinship term as those used for members of the nuclear family. Consequently one may not have sexual relations with a parallel cousin, with the child of a sibling of the same sex, with the child of a parallel cousin of the same sex, with a sister or parallel cousin of the mother, with a brother or parallel cousin of the father, or with the child of anyone whom one calls 'potential spouse.' In addition to these taboos, which are clearly reflected in the kinship system, sex relations with the following relatives are also regarded as incestuous: grandparent and grandchild, parent-in-law and child-in-law, uncle and niece, aunt and nephew, a woman and her mother's brother's son, and a man and his father's sister's daughter."

2: Holmberg--188 [2] (1941-42) 1946 Siriono
116, 626, 835

"Violations of incest taboos are believed to be punished by the supernatural sanction of sickness and death. However, I never heard of a case of incest occurring among the Siriono, even in mythology. The reason for this probably lies in the fact that the sex drive is rarely frustrated to such an extent that one is tempted to commit incest."